retain their Jewishness far longer than in American provincial towns with a small Jewish population. Assimilation has produced several strata among the Jews, which culturally differ in two ways—by the degree to which they still adhere to the Jewish language and tradition, and the character of the non-Jewish civilization which they absorb from their non-Jewish surroundings, and which is naturally different in the various countries. On this basis more than a dozen Jewish groups with different culture can be distinguished. But here only the main groups are mentioned:

L The orthodox Jews who speak Yiddish and receive an exclusively Jewish education—such as are to be found in Polish villages and small townships.

2. Jews who speak both Yiddish and the vernacular, and receive their education in both cultures—e.g. the Jews in Polish towns educated in Polish elementary schools, or Jews from Eastern Europe who have emigrated to America, or to Western or Central Europe.

3. Jews who speak the language of their country, know very little Hebrew or Yiddish, and whose acquaintance with the Jewish tradition is slight; to this category belong graduates of higher schools in Eastern Europe, and the children of East European emigrants; likewise the Jews of Czechoslovakia and Hungary, and those in the small German

provincial towns.

4. Jews who have no longer any knowledge whatever of the Jewish languages and tradition, and who in culture are hardly distinguishable from their non-Jewish neighbours; *e.g.* Jews of families long settled in the large cities of France, England, Denmark, and Germany.

Marked differences have also developed in the social position of various groups of Jews. Even in former centuries there were among the Jews rich and poor, but the condition of all alike was uncertain; the rich Jew of to-day was the poor of to-morrow, and *vice versa.* The sharp class distinctions which existed among the non-Jews were up to the nine-